THE INNER RULER

By B. P. WADIA

THE THEOSOPHICAL ASSOCIATION OF
NEW YORK
230 Madison Avenue
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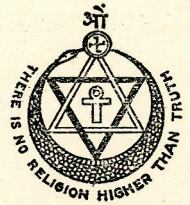

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B. P. WADIA

GROWTH THROUGH SERVICE

PROBLEMS OF NATIONAL AND INTERNATIONAL POLITICS

SOME OBSERVATIONS ON THE STUDY OF THE SECRET DOCTRINE of H. P. Blavatsky

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PREFACE

Thousands of people in America are enquiring about the laws of the spiritual life; they are desirous of gaining a new attitude toward every day existence and of finding a way to fill their lives with the power of Bliss and Beauty which is not of this earth.

Mr. Wadia's talks to a class of students, reprinted in this pamphlet, are meant for the ordinary individual who is living his life in the world but who is desirous of obtaining the elementary instruction about the Inner Life. Hundreds of people have found in them a guide and a help, and we take great pleasure in presenting them in this form to our friends.

THE INNER RULER.

Many in the world of today are eager to alter their ways of life; the humdrum existence of some and the discontent and drudgery of the many have set people searching for an explanation which would enable them to live the life of the Soul instead of the life of the body. The Theosophical teachings given by the great Masters of the Wisdom through H. P. Blavatsky on the practical application of spiritual truths to daily life, answer this desire and search. Members of the Theosophical Society, it is presumed, are striving to lead the higher life; but in recent times that has been forgotten to a very great extent. In the days of H. P. B. that aspect was well to the front. If we study carefully the Third Volume of *The Secret Doctrine*, which contains special instructions for students aspiring to the spiritual life, we shall find passages on the subject of the unfoldment of inner powers. These powers were not of a psychic nature, but of a spiritual character—the strengthening of the individuality, the handling of it in such a fashion that one can make one's own use of it; the insistence on the idea that nothing could be done unless and until the disciple himself grew strong and was able to face the difficulties of the inner, the spiritual life. If we read the experiences of people who trod the Path of Occultism or of Mysticism, we find that they had their own inner difficulties and that they were able to surmount them just in proportion as they had developed the strength of their own individuality.

We are so apt to expect to be spiritually fed and looked after, to receive instructions which we must follow, that often we miss the very first and most

cardinal principle of the spiritual life, namely, that the Path cannot be trodden by any one without the inner help which comes to us from our own consciousness; that the Masters can only indicate the Path, but that we have to tread it; that They cannot help us save by pointing out what are the necessary qualifications for the Path. We have to unfold these qualifications. The work has to be done by us. None can help us, not even the Masters; and that is a factor which we sometimes forget. We often have the idea that if we feel within us a willingness to be taught by Them, we will so be taught. This is not so. We have to teach ourselves. To put it in perhaps a slightly exaggerated way, the Masters do not care about teaching us; They want to use us and our capacities for Their work, but most of us are in a condition of mind which is not helpful, because we do not build up a strong individuality. A strong individuality is the first and foremost essential of the spiritual life. If we want to be disciples, we must be strong. No Master has any use for a child who has to be led and told all the time what he shall or shall not do.

In the teachings of the Buddha, when He was instructing a selected number of disciples, He taught them to relinquish the outer things. He said that ceremonies and rituals are fetters of progress in the spiritual life. If we apply this teaching to things on which we rely in the ordinary life of the world, we find we lean too much, not on high and holy things, but on trivialities which we regard as important. It is this which stands in the way of most of us making rapid progress, because the first is the most difficult step, here as in other matters. To attain to that inner consciousness which says: "I am going to do it. I am going to find the Master. I am going to make progress in the spiritual life, and no one in earth or heaven can stop me"—that is the first thing necessary.

It is well to read in this connection what H. P. B. has written in the Third Volume of *The Secret Doctrine* (Sec. V). If we apply this teaching, we shall see that we have wasted much of our time, have relied too much on outside help, have waited for external orders, oral or written, which have not come and are not going to come. In the spiritual life definite and precise rules cannot be laid down for all. It is not possible. In the old days, when the Teacher took from ten to twelve pupils only, as in Ancient India, it was not possible; far less so now. The spirit of the age is against it. Human beings are too far evolved to receive orders and to carry them ont. There are certain hints in this passage of H. P. B.'s which we should think over very carefully and apply to ourselves.

"The first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself, otherwise a man would simply develop into an irresponsible medium." (*S. D., Vol. III, p.* 62). The word medium is not to be taken in the ordinary spiritualistic sense, but as meaning a repository of other people's sundry thoughts, emotions and aspirations, instead of developing one's own. We make ourselves largely a storehouse for other people's ideas and inspirations. What about our own in the light of H. P. B.'s teaching: "an unshakable belief in one's own powers and the Deity within oneself"? We are often in fear and trembling when our instincts and reasonings do not harmonize with other people's instincts and reasonings. Why should they? We have each of us our own peculiar way of growth. We must quit the attitude of the child clinging to its mother's apron strings. Unless we do this, we shall not be able to apply H. P. B.'s teaching to ourselves individually. "Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper." (*S. D., Vol. III, p.* 62).

H. P. B. strongly attacked the idea of the personal God as put forward in the outer world, but she believed in the personal God within each worshipper. "That personal Deity is no vain breath or a fiction, but an immortal entity." Therein lies the strength of the entity—its immortality; "an immortal entity, the Initiator of Initiates". We should ponder over this expression. We talk too lightly about Initiation, and we do so because we are ignorant of it. This thought of H. P. B.'s needs meditating on. There is something within us that is immortal, the personal God, the Initiator of Initiates. This is a radical idea and needs most careful thought. H. P. B. deliberately tells her pupils who are getting ready for the treading of the Path, the finding of the Master, the coming towards Initiation, that the Initiator is within us. But let me read a little more.

> Like an undercurrent, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance. We find this idea in the tortured and barbarous phraseology of the *Codex Nazaraeus,* and in the superb Neoplatonic language of the Fourth Gospel of the later Religion, in the oldest *Veda* and in the *Avesta,* in the *Abhidharma,* in Kapila's *Sankhya,* and the *Bhagavad-Gita.* We cannot attain Adeptship and Nirvana, Bliss and the Kingdom of Heaven, unless we link ourselves indissolubly with our *Rex Lux,* the Lord of Splendour and of Light, our Immortal God within us. "I am verily the Supreme Brahman"—has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. (*S. D., Vol. III., p.* 63).

This whole passage brings a great inspiration. We have to find the Immortal Being in us. He

must initiate; He must bring us the light. This teaching of H. P. B. is of vital value and importance at the present moment. Without this principal, central, cardinal fact—that there is within us an immortal entity whose activities must be brought into expression—we cannot do anything in the spiritual life. We can only take the Kingdom of Heaven by violence when the Immortal God within us has been bought into activity and expression. Therefore we want to find Him. In another place H. P. B. says that He is the Master of Masters, and there is no Master higher than that immortal Divine Spark within us. H. P. B. insists strongly on the unfoldment of the powers of the Higher Self. Now, frankly, if we examine ourselves, many of us will find that we are too dependent on external things. These externals are very good, maybe very valuable; still they are externals. Our tendency is to get into a mistaken groove and make it more and more defined. Unless we recognize that all these truths are given to us to be applied in our own way to our own individual cases, and that in the application of them no power in heaven or earth can help us, save ourselves, we will continue in our mistakes. Therefore the reliance on the inner consciousness, the inner Self, is necessary.

We should turn again and again to that very wonderful list of qualities in the *Gita* (Discourse XVI). They are meant for the person who wants to tread the spiritual Path of Illumination. The first of them is fearlessness. Studying this in the light of what has been said before, we may ask ourselves why it is that fearlessness is put forward as the first of the great qualities necessary for the treading of the Path. We find, in studying the *Gita,* that the great effort of Arjuna is to become fearless. Over and over again he is told: "Therefore stand up and fight." What is this quality of Fearlessness from the point of view of spiritual prog-

ress? It is something different from the ordinary fearlessness of a soldier in the army, though that is a reflection of the real spiritual Fearlessness. It has a connection with what H. P. B. says is the Entity, the personal God within. Both the teachings are the same, but given in different language. Both are spiritual teachings putting forward the same truth.

Why is it that fear overcomes us? Because we are only beginning to develop the first quality of the spiritual life—discrimination. We find when we return from the silence of our meditation upon the Real, the Immortal Self, into the darkness of this world, we become entangled with the unreal. As long as we have not perfected that quality of discrimination, fear will permeate our life. As we discriminate between the real and the unreal we are able gradually to put the right value on things. It is because we rely on outside things that we get hold of the wrong discrimination and dispassion. We pass from form to form, not from form to life. The difference of passing from the unreal to the real is a difference in kind, not in degree. To us it is often a difference in degree only. That is not the spiritual life. We must make the difference one of kind. We must pass from form to life. That is real discrimination. The real desirelessness is the understanding of the fact that all things are real but have different values; they have different places in the universe to fill. For the spiritual life, therefore, we need the real dispassion.

Now, what do we do? We pass from object to object and let the inner consciousness lie asleep. We think we are experiencing spiritual illumination, when we pass through various stages and contact many forms, gaining the experiences that the life without has to give. The human individual—the I in us—has two poles. This "I" is being continually affected by the lower pole. We do not contact

the spiritual pole within us, but constantly attach ourselves to the material pole. External things control us, instead of our controlling them. Therefore we ought to be fearless from the spiritual point of view. We must have a place of retreat, a fortress to which we can go and consult our Headquarters Staff—the General in the fortress who is not the actual fighter, but who can direct and guide us and reveal to us the plan of the campaign. Thence comes the spiritual strength and force which enables us to go on and endure. Without that attitude we cannot "take the kingdom of heaven by violence". We must have strength so to do, otherwise it can and will take us by violence. This is what happens constantly. There is, so to speak, a fight between the different natures of the universe. We who identify ourselves with the material, go under each time, and therefore the quality which makes men free is this quality of Fearlessness. "Greater than destiny is exertion," is a teaching that is repeated over and over again; and it is true if we identify ourselves with the spiritual pole, but not so if we identify ourselves with the material one.

In our meditation, therefore, in our study, in our daily life, our effort should be to find and express the Inner Self within us, and not to rely too much on outside things. Let us find our own Path, not walk in the wake of others. The child when he grows up, finds his own way, his own work, his own colleagues, his own philosophy. We are too apt to rely on leaders, and instead of taking up some of the burden, we put on the Masters our own weight, and sometimes the Masters have to push us off. The great karma of the world is on the shoulders of the Masters; we should relieve Them of some of it, not put on Them additional burdens. We should be prepared to face our own karma.

This brings us to the point of discipleship, the

coming nearer to the Master. Discipleship is not within the range of the personality unless the personality is controlled by the ego, and the ego begins to work as personality. We may talk of Discipleship, we may play with the idea, but the real power of the Master working in and through us is not a possibility unless this is done.

The first necessity, as H. P. B. has put it, is to find that Inner Entity, that Immortal Ruler, that Initiator of Initiates. This work is to be accomplished in definite stages—first, a clear conception of the thing to be done, then application of the doctrine of the Inner Ruler continuously, not only in meditation and study but also in daily life; in matters of judgment to act by what comes to us from within. It does not matter if we make mistakes. We have all had tumbles in the past, and we can always pick ourselves up and go on. If we are wise we learn by the mistakes of other people, by their example. That is the way we can make progress. We have so much personality that we fail to see the big Truths. Therefore we must follow that inner voice of conscience; even if it is not all-wise, it is *our* conscience; it is the best we have, so to follow it is the best method to choose in the spiritual life.

We rely too much on outside matters, and that is why we do not make progress. We may get book after book, find new ways of service; but these do not bring us the spiritual life. We pass from form to form, from shape to shape, but we must proceed from form to life; within ourselves we find the Ruler whom fire cannot burn, nor water drown, nor winds sweep away. He is always within—perpetual, eternal, helping and guiding, when we need help and guidance. To find that God within us—that is the first attainment. We must find ourselves living in the world of Gods, we must find the habitat of the Masters and make it our own. Theirs is a

world of Life and Light and Immortality. They are not to be found elsewhere. One may find Their expressions here and there in the world, but one will not find Them. Our task is to find our Immortal Ruler, our Self, and then to go forth into the world, bringing to it the kingdom of heaven. Slavery is bad, and spiritual slavery is the worst of all slaveries.

That is the great, the central idea of the spiritual life. Without living it we shall make no progress. We may go from form to form, and in the long course of evolution, when we come to the seventh globe in the Seventh Round, we may at last find ourselves. But our idea is to hasten our evolution; to do to-day what ordinary humanity will do in the hereafter. Let us then give as an offering our meditation, study, daily life, to the Masters who are waiting to help us all. Awaken the sleeping Lord within you, and then the ever-watching Lords of Compassion will help you to free the world from the bondage of spiritual slavery.

The Search for the Master.

Many members of the T. S. are greatly drawn to the inner side of the Theosophical teachings. What may have been to them a mere theory when they joined, becomes in a great number of cases a strong belief later on, and the earnest member strives to convert that belief into a matter of knowledge. The existence of the Masters has been a focus of attraction to many; the finding of the Masters has been the most desired pursuit in a few cases. Many have desired greatly, but have not found, for the reason that the finding of the Master was but a secondary object of their lives. Had they been honest with themselves, they would have recognised this, and would have made further efforts, or would have been content to leave things as they were. Instead of that, they have felt in some sense disapointed, if not actually injured, because they have not attained to first-hand knowledge of the Masters. However, the efforts they have made have not been really in vain, for the ideal they have sensed will, as time goes on, become more and more real, and will eventually bring them—perhaps it will be a matter of another life—safely to the feet of the Master.

There are seasons for the growth of discipleship; periods in the history of evolution when discipleship can be more easily attained than at other times. It is not a question of favouritism on the part of the Masters, or even the demands of the world-service in which They are engaged. Just as there are seasons for sowing and harvest, so is there in the realm of discipleship the sowing of the seed in the core of the Ego, and the sprouting forth of that seed, affecting both egoic and person-

al consciousness; for the growth in the sphere of consciousness reflects itself in our limited brain-awareness. As far as this physical world is concerned, there are times (the result of the activities of the Law of Cycles or Periodicity) when the task of realisation becomes easier of attainment. This may be said to be an illusory effect merely; but, from the point of view of the actional plane (*Kriyaloka*), it is not so. Just as the rising and setting of the sun every morning and evening are illusions, but may be taken advantage of for purposes of ritual and worship, so also certain periods may be, and are, utilised for the realisation of discipleship. Such an opportune season is used by the Great Ones for starting Occult Schools, spiritual movements, etc. Such a period was chosen by our Masters for the founding of the T. S., and that was why in the early days of the Society so many were fortunate in contacting the Masters in their brain-consciousness. It seems to me that one of the immediate fruits of discipleship is the knowledge and experience of its intimate relationship with the Master in brain-consciousness.

The man who would find the Master must make the search the dominant aim of his life. If we are prepared not to be deterred by any kind of obstacle or difficulty, if we do not hesitate to sacrifice everything and have the courage to destroy in ourselves those things which hinder, we are at least doing our part, and we may be well assured that the Master will not fail in His duty.

The first idea that we want to grasp clearly is that the finding of the Master is an absolute possibility for us; that it is a certainty for us, provided that we have strength and energy enough to go on and pursue our course without breaking down in physical health. People sometimes think that to tread the Path is a matter of consciousness only, and that material bodies are not of great im-

portance. Bodies, however, do matter infinitely, and one of the qualifications that Masters require from would-be disciples is that they bring to Them fit and healthy bodies, in and through which Their work can be done. A wrecked body is of no use to Them. It may seem harsh, perhaps, that people who meditate and study, who lead as conscientiously as they can the spiritual life, and who thus perhaps in consequence overstrain their nervous systems—because of this must be thrown aside. We must look at the matter from the Master's point of view. What use will a person be to the Masters if he or she breaks down every time after a little piece of work? The life of discipleship is a strenuous life. The Master may want to use the disciple day after day, at any hour, at any time; He may have to tax his endurance considerably. It is therefore not difficult to see that the physical body must necessarily play a great part in the calculation that the Masters have to make before They accept anyone as a disciple. Realise that a disciple is an outpost of the Master's consciousness, and therefore the true disciple must have Ego-consciousness directing and guiding his brain-consciousness, and he must be careful not to admit into the latter anything that might affect the wonderful consciousness behind, that might prevent the Master working through him at any time. It will easily be seen that this constant alertness and self-collectedness must be a great tax on the nervous system. Similarly it follows that all the subtler bodies should be in a healthy condition, for the strain on them will be great too, since our astral and mental life must be arranged as far as possible in accordance with that aspect of the Master which we contact. For the Master, and He alone, must be the centre of our universe, if it is to coincide with the Masters' world.

How many of us make the Master our centre?

If we examine ourselves, we shall see that we are very far away from the Master. Our world is differently built from His, and therefore there is little reason for us to be surprised that He does not pay attention to us. We must make Him the core of our consciousness, and thus the centre of our cosmos.

There are two simple rules—simple as all spiritual things are—which will help us in our efforts at realisation, if we apply them. First, whenever we think, whenever we feel, whenever we have to act, our first questions should be: "I am thinking this thought, I am feeling this feeling, I am about to do this act—would the Master do it if He were in my place?" And if the answer to our question be in the affirmative, then ask: "*How* would the the Master think this thought, feel this feeling, do this act?"

This is a very strenuous practice to follow, but it is the right principle to work on; for he who does this proves that he is making the Master, and not his little personal self, the centre of his consciousness. Very few are willing to make this sacrifice in its entirety. Some are ready to surrender portions of their consciousness to the Master, but reserve rights over the residue. This will not do, if we are to gain what we say we want.

To come back to the question of the tax on the body. If we read the third volume of *The Secret Doctrine,* we find that H. P. B. has used a phrase—"play ducks and drakes with the body"; and this some of her readers have misunderstood. Instead of playing with the body they have played with consciousness, and instead of relieving the tension they have led the ordinary life under the name of Occultism. Let me read the whole passage of H. P. B., and you will understand that the control of the bodies, the relieving of the tension of the bodies, is to take place in a definite way, but

this does not mean that the bodies are allowed to do what they please, dragging the consciousness into the mire of material existence.

> Let the student make a bundle of the four lower and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away. Play ducks and drakes with the body, eating, drinking and sleeping, but living always on the ideal.

We are apt sometimes to take life too seriously in a wrong manner, and we do this because of an unconscious egotism that is in us. We think we are here to save other people's souls and the world, and we think this because we do not realise that it is only by leading our own life in terms of the above teaching that we become instruments in the hands of the Great Ones. And although we try to live according to fixed laws of meditation and study, like the rich young man in the parable, when the Master wants us, we cannot follow because we have great possessions, intimate possessions—astral, mental and physical—and we cannot let these go. They are the real centre of our Cosmos, not the Master. Thus we are not able to contact Him, for we cannot respond to His note.

If we want the Masters, we must observe the laws. There are many things in each of us that are not in themselves bad things—some of them are exceedingly good—which are comfortable to ourselves and not harmful to the world, but they may not be of any use to the Master. Are we prepared in our mental, emotional and physical natures to get rid of everything that is not useful to Him, be it good or bad? We have constantly to elimate the personal "I"—often an attractive and beautiful creature—for it has no place in the plan. It is depressed, and must find consolation. It is

irritated and must be soothed by praise. It must have attention of some kind or other. We must learn that it is the Master and not the personal "I" who commands attention.

The Master wants an equipoised consciousness in which He can work all the time. He does not want depression, He does not want elation, which are things of the personal consciousness. How are we to judge of ourselves? One way is this: if we are depressed, the first thing we should note is that there is some one capable of depressing us; so also with elation. The one mood which we require is the mood of permanent affection which expresses itself in Bliss. The highest attribute of God in Hindu literature is Bliss—*Ananda.* That is what we want. It is that phase which brings the touch of the Master's consciousness to us. If we realised, we should know that that alone is of supreme moment to us, that nothing else in the world matters. What matters it if people praise or blame us? These things, as the *Gita* says, "come and go, impermanent," and the advice given us: "Endure them bravely, O Baharata"—and that endurance not in the spirit of a martyr. That again is often misunderstood. Experience of joy or suffering is common to all. But for the student of Occultism to feel Bliss in suffering marks a stage of inner growth. The weapon of silent suffering, not for the paying off of karma, but for the positive work of generating spiritual forces, is not understool by the world and is not likely to be. Crucifixion is misinterpreted. That experience is not the paying off of karma, but a spiritual generation of certain forces where suffering means joyous lifting of some of the heavy burdens of materialism, in the true significance of the word. From our point of view the blazing fire must cause torments, in the act of consuming, to wood and coal; but that is really not so. Crucifixion in the true sense is analogous to the process

whereby fire reduces wood to ashes; the wood takes upon itself the property of fire, and in allowing itself to be so reduced, sends forth the fragrance inherent in it. It is a crude simile, but signifies a great occult truth.[1]

There is an inner life in each of us which is to become in course of time, if it has not already so become, part of the Master's consciousness; and there is an outer consciousness which we may use in so far as we do not ruffle the inner consciousness. Knowledge comes to a disciple from the inner pole in proportion as he teaches others. He evolves efficiency, not because he is in constant communication with the Master, but because, having experienced a touch of that great consciousness, he himself begins to work. It is slow, plodding, persistent life. Slow is the process, and bit by bit the whole lesson has to be learned; and the only really wonderful thing about it is that, when onces we have really touched the Master's consciousness, outside things do not matter to us. The real disciple may say with truth: "Men may come and men may go, but I go on for ever." The permanent consciousness we aspire to is one which is above death, above stagnation, above decay; it is ever unfolding; its great quality is the quality of giving, giving, giving all the time, and getting nothing from the outside world save avenues for greater service.

We crave too many things from the outside world when we desire to attain to discipleship. We forget that discipleship implies the motion of one big sweep of an outgoing current, and it is so powerful that no other current from without can besmirch it. Remember H. P. B.'s wonderful description of herself as a disciple: "I am a window through which

[1]In this sense must be understood the case of the Buddha quoted by H. P. B. in the third volume of *The Secret Doctrine* (page 373): "'Let me suffer and bear the sins of all [be reincarnated unto new misery], but let the world be saved!' was said by Guatama Buddha: an exclamation the real meaning of which is little understood now by his followers."

the light comes." Discipleship, according to H. P. B., is a matter of difference in direction of the flow of life-currents. It assumes the capacity in people for allowing themselves to be flooded by the sunlight of Life and recognising themselves as mere windows. It is not, to my mind, so much a privilege as a responsibility, and its recognition grows with the growth of discipleship. Our attitude should be one of thankfulness that we are or may become windows through which the sunlight pours, and that there are souls willing to receive that sunlight. The disciple, then must be the friend of all creatures. His life is open and broad, a life of bliss. He is ready to take in hand any work that the Master wants done; it does not matter to him whether he sweeps a floor or whether he delivers a lecture; he also learns to realise the fine truth: "They also serve who only stand and wait." We must be patient enough to wait—patient enough and big enough to understand the outside world from the Master's point of view, and that only comes when we get rid of our anxiety to save the world. We are constantly trying to clear up other people's jungles instead of our own, and we find a difficulty in that they will not let us do it. Why should they? They have their own job to do. Ours the task of becoming windows for the light, which others may gladly use in the purifying of their own natures, in illuminating their own minds and hearts.

Then there is the positive side of building faculty —physical, emotional and mental—which the Masters want. The disciple, unlike ordinary men, must not depend on books or libraries for his work in the world. If he has time to consult them, well and good, but he must have the mental faculty which has the power of co-ordinating all the departments of life and activity. Many members of the T. S. have half recognised this truth, but have misinterpreted it. They make reliance on the Masters' help

an excuse for very inadequate study, and for the non-preparation of lectures. This, of course, is not what is meant. What is required presupposes a very keen intellect—a faculty to often discounted by present-day Theosophists. The disciple must bring his knowledge from within. He cannot say to the Master: "I cannot do such and such a thing, I have not studied it." He has to take up the work and have a mind sufficiently sharp and concentrated to use it for the performance of any task, for the illumination of any subject.

Similarly with feelings. Most of us have astral bodies tinged with numerous unimportant and petty feelings. The disciple needs a few fundamental feelings—pure, big, strong emotions. The Masters do not want only good people. The churches are full of these. They want powerful workers. The disciple must have a few dominating qualities in his astral body, all rooted in the great quality of affection, so that he can help all, and is in a position to give through his affectionate nature many things that people want. A disciple must be able to adapt himself to circumstances wherever he is put, and to help all in varied environments. Therefore are necessary in his nature emotions of character that the Master can use—the great emotions of Power and Compassion. In physical-plane life, faculty is required to do the Masters' work well. The disciple must gain accuracy as far as space is concerned, punctuality with reference to time, purity with regard to causes. That is what the Master wants in terms of space, time, and causality.

Discipleship is a gradual process, though the culminating point will come in a flash. It comes from within, and is not a matter of bestowal from without. Disciples make themselves, by their own inner growth. You cannot impart discipleship. It is a new aspect of consciousness gained by toil, and its salient characteristic is the knowledge of itself, its condi-

tion and position. It does not rely on others for that information, it is self-contained.

In the culture of consciousness by concentration of mind-forces, by the purification of the emotional nature and the planting therein of seeds of Vairāgya and Bhakti, dispassion and devotion, by the permeation of the spirit of self-abnegation in all activity, so that work assumes the form of sacrifice—thus men and women grow silently, inch by inch, into discipleship. We cannot come to it by outer work, but can only grow into its light by an inner process of which meditation, study and constant practice at control of the lower self are but parts. From time immemorial, discipleship has been recognised as a stage of spiritual life, and we can attain to it to-day. It is difficult to achieve, it is rare of attainment; but what even a very few have done, that we can do.

DISCIPLESHIP.

Some questions have been asked in reference to the report of my talk to a group of students, entitled "The Search for the Master." First, whether the stage of discipleship is an essential factor in human evolution; in other words, is it to be understood that all members of the human kingdom must necessarily attain, one day or another, the stage of discipleship? My answer is in the negative. Discipleship is a peculiarity of human evolution, is an important factor in the programme of world-service, but I do not think every human being has necessarily to attain discipleship. Just as all individuals must ultimately reach God-consciousness, but are not therefore called upon to perform the function of a Solar Logos; just as all individuals, belonging to one of seven groups, must, in course of evolution, attain to the stage of unfoldment of a Manu, but are not therefore called upon to hold that office; just as all individuals belonging to another of these seven groups in process of unfoldment attain Buddha-Nirvāna, but each one of them does not necessarily officiate as a World-Teacher; so also all human beings, in course of evolution, attain to the knowledge and experiences which the stage of discipleship brings, but do not necessarily contact a Guru and become His pupil.

Let us first put aside that very large class of disciples trained by teachers of varied degrees of spiritual attainment in the physical world; in India from times immemorial such gurus have taken and trained shishyas by the thousand. The Gurus and chelas spoken of by H. P. B. in the early days of the Society are **not** this class of masters and pupils. But also it must be noted that in H. P. B.'s phraseology there was a class of members who were called

by her lay-chelas. The lay-chelas resemble this type about which I am writing, with this difference, that the physical-plane teacher, i.e., H. P. B., acted also as a transmitter. H. P. B. was not only a teacher but also a transmitter of teachings, which lay-chelas and others made use of in several ways.

Now real chelaship, in the parlance of Occultism, is something different from the above-mentioned shishyahood of old or lay-chelaship of early Theosophical days. I have reasons to believe that H. P. B. and very few others, in the early days, were such chelas.

Therefore it will be apparent that as far as the physical world is concerned there are two classes of disciples. First the numerous class of pupils who learn from and serve under physical-plane teachers. Secondly, the small, the very small class of disciples who learn from and serve under Perfected Men, Mahātmas, Great Souls; and which relationship belongs to the world of life and consciousness.

Now, in our Theosophical Society the two Masters known from the early days by their initials as M. and K. H. have endeavoured, it seems to me, to provide a suitable field for lay-chelas, with the help and co-operation of Their real chelas. Let me not be misunderstood; when I speak of real chelas and lay-chelas, I do not say that the latter class are unreal. They at their stage of evolution, are learning and serving in their own way in a suitable manner from one or other transmitters. The T. S. also provides an adequate scope for physical-plane teachers of spiritual lore who have no relation whatsoever with any Mahātma.

It might be asked: How is one to discriminate between the transmitters and teachers, chelas and lay-chelas, and those who do not belong to any of these classes? The one and only safe guide is the proper use of the faculty of discrimination which each of us possesses. The use of intellect, the consult-

ing of our own voice of conscience, which, is the voice of our own accumulated experience, and last but not least, the shedding of the light of our own Higher Self on the subject under consideration by our senses and mind—those are the ways which enable each individual to decide.

After this explanation, which may seem like straying away from the question with which I started, let me try and explain what I mean by the Discipleship familiar to students of Occultism.

Spiritual life and spiritual realisation is possible for all; not only possible but in the course of time and the process of evolution inevitable for all. It is also true that all Egos contact the influence of those Beings we speak of as the Masters, but that does not imply that all become disciples of the Masters. One of the functions of the Masters is to help the egoic evolution which is going on in the world of Ego, *pari passu* with the evolution of human beings in the physical world. These Masters pour out certain influences on the Egos; each Master contacting the type of Ego to which He Himself belongs. This influence (double in nature —twofold in character) awakens the Ego in his own world and later hastens his unfoldment.

Now, every one, all humans beings, come under this influence, as also certain other influences from other classes of Helpers, such as certain types of Devas, etc. After the first awakening there is a quickening of the egoic life in its own world. What is generally spoken of as spiritual life in the physical world becomes possible at the time of this inner quickening; and the efforts of the physical man from this side, and the quickening process which is in progress all the while on the other, transform the overbrooding Spirit into an indwelling God, as far as physical body and brain are concerned.[2] With

[2]When H. P. B. spoke of soulless people. so numerous that we elbow them at every street corner, I believe she meant the persons over whom the Ego only brooded and in whom it had not descended to function as an indwelling God.

the help of that indwelling Spirit human individuals can attain God-consciousness or cosmic consciousness, or Logic consciousness. In this attainment Masters, Devas, and other High Beings do not act as Guru for the man. As a matter of fact the majority of the human kingdom will attain Liberation, Salvation, Nirvāna with the help of their own indwelling Spirit, which in essence is Divine.

But a particular kind of phenomenon takes place for a particular type of Ego—not one of the seven types, but a particular type common to all the seven Rays.

After the awakening of the Ego, at one of the stages of quickening, the Ego itself becomes a channel for a Higher Life or Consciousness belonging to its own Ray, sometimes of a Perfected Human Being, sometimes of a Deva, sometimes of Forces, World-Forces or even Solar-system-Forces, less individualistic in nature and character.

Now, the Ego which becomes a channel for life of a perfected human being, like all other Egos, has a personality in the physical world over which it broods, and later in which it dwells. When the Ego becomes the channel of the Higher consciousness of the Master, the indwelling Spirit of that personality also contains that Higher Mahātmic Life, and therefore in the brain-consciousness the true disciple *knows* his Master.

All this, let me say in passing, has naught to do with psychic faculties: I am writing about spiritual factors in the Higher Life and not the growth of psychic faculties.

At a further stage of growth, I understand—and I can only reverently repeat what I have heard and understood—that when an aspect of consciousness higher than the egoic becomes in turn the channel of that Mahātmic or Daivic Life, there is an additional change in the constitution of the Personality: the Personal Consciousness is once again brooded

over by this Individualised Consciousness which is more than egoic, and therefore there sets in a period where that spiritualised personality, though aware to a certain extent of its inner realisations, is unable to transfer them to bodily senses or physical brain. This high phenomenon has reference to the true "Dark Night of the Soul". After this experience follows the evolution of material sense-powers, physical and superphysical, the true powers of the *psyche* (the higher and real Psychism), the higher *siddhis* which, when acquired, are capable of being transmitted to succeeding vehicles of that Consciousness. In fact, among these *siddhis* gained is one which empowers a man to create a body for purposes of reincarnation by *kriyāshakti*, the higher aspects of which power are possessed by Those who are called the Mind-born sons of Yoga. The initial aspects of *kriyāshakti* necessitate the use of ordinary methods of body-building in several respects.

I might be asked: But why does this particular phenomenon take place, producing disciples who in their turn become Masters and beget new disciples? The answer is: This is the method whereby the Lodge of Adepts, spoken of in *The Secret Doctrine*, with its branches and sectional fraternities, carries on its work and perpetuates itself. There are many replicas of that Central Fraternity, and therefore also of the method of perpetuation. But we need not go into that here.

May I ask the reader to bear in mind that this is only a Note and not an exhaustive treatise on the subject.

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